

SOME  
HELPS  
FOR THE  
INDIANS  
SHEWING THEM

How to improve their natural Reason, To know  
the True GOD, and the true *Christian Religion*.

1. By leading them to see the Divine Authority of the  
*Scriptures*.
2. By the Scriptures the Divine Truths necessary to  
*Eternall Salvation*.

Undertaken

*At the Motion, and published by the Order of the COMMISSIONERS of the United Colonies.*

by ABRAHAM PEIRSON,

Examined and approved by *Thomas Stanton* Interpreter-Generall to the United Colonies for the Indian Language, and by some others of the most able Interpreters amongst us.

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L O N D O N,

Printed by *M. Simmons*, 1659.

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This following Letter is sent from the Commissioners  
for the united Colonies of *New-England* in *New-England*, and directed as followeth.

*For the much honoured Corporation for the propagation of  
the Gospel amongst the Indians in New-England, these  
present.*

*Honoured and worthy Gentlemen.*

**B**Y our last of 16<sup>th</sup> instant, we certified  
you of our purpose to send Mr *Peir-  
sons* *Chatichisme* by the first oppor-  
tunity to be Printed in *England* ;  
Since which time ; it is come unto  
our hands but upon further conside-  
ration in regard of the hazard of  
sending, and difficulty of true Printing it ; without a  
fit overseer of the presse by one skilled in the lan-  
guage ; we have chosen rather to have it printed here ;  
and accordingly have taken order for the same ; and  
hope it will be finished within three months, we have  
sent you herewith the accounts of this years disburse-  
ments in reference to the *Indian* work, & shall be rea-  
dy to attend your advice in any particular therein  
mentioned. Many charges will be dayly grow-  
ing, but we hope there will be sufficient in Mr  
*Ushers* hands to discharge the same till the Spring; and  
for after supply to carry on the work be pleased to  
take notice that we have drawn upon you three Bills  
of Exchange of one tenure and date for five hundred  
B 2 pounds

pounds to be payd to Mr *John Harwood* for the use of Mr *Hezekiah Usher*, and have taken his Bill to satisfie so much here, according to his former agreement with us, we pray you to take care it be duely paid at the day, without which the worke cannot be comfortably carryed on, it is our joynt and unfeigned desires with you; that those gifts and contributions may be improved according to the pious minds of the Donors; for the promoting the knowledge of God in Jesus Christ amongst these poore Natives; and we hope and beleieve there is a reall good effect in severall places, which that it may dayly increase to the bringing of many poor souls to heaven, is the earnest prayer of

*Boston 22. Sept.*

1658.

GENTLEMEN,

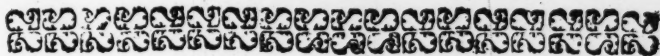
Your very loving friends and Servants,  
The Commissioners of the  
united Colonies.

{ *John Endicott* President  
  *Simon Bradstreet*  
  *Thomas Prence*  
  *Josiah Winslow*

{ *John Winthorpe*  
  *John Talbot*  
  *Francis Newman*  
  *William Leste*



A Letter



A Letter from Mr *John Eliot*, directed unto Mr *Richard Floyd* Treasurer of the corporation for New-England.

To his much respected and Christian friend Mr *Floyd* Treasurer of the Corporation for promoting Religion among the Indians in New-England. *these present.*

*Christian Friend and Beloved in the Lord.*



After Salutations in the Lord Jesus. I shall not trouble you with any thing at present save this one businesse of moment, touching the Printing of the Bible in the *Indian* Language, touching which businesse sundry of the Elders did petition unto the Commissioners, moving them to further it, as a principall means of promoting Religion among them. And God so guided (without mans contrivance) that I was there when it came in. They moved this doubt whether the Translation I had made was generally understood? to which I answered, that upon my knowledge it was understood as farre as *Conecticot*: for there I did read some part of my Translation before many hundred English Witnesses, and the *Indians* manifested that they did understand what I read, perfectly, in respect of the language, they further questioned whether I had expressed the Translation in true language? I answered that I feared after times will find many infirmities in it, all humane works are subject to infirmity, yet those pieces that were printed, viz. *Genesis* and *Matthew*, I had sent to such as I thought had best skill in the language, and intreated their

*Conecticot* is about 100 miles up in the Country.

their animadversions, but I heard not of any faults they found. When the Commissioners ended their meeting, they did commit the further consideration of this matter to our Commissioners, as I understand, of whom our Governour is president. Therefore at the coming away of this Ship, I repaired to the Governour about it. I proposed this expedient, for the more easie prosecution of this work, *viz.* that your selves might be moved to hire some honest young man, who hath skill to compose, (and the more skill in other parts of the work, the better) send him over as your servant, pay him there to his content, or ingage payment, let him serve you here in *New-England* at the presse in *Harvard* Colledge, and work under the Colledg Printer, in impressing the Bible in the *Indian* language, and with him send a convenient stock of Paper to begin withall. The Governour was pleased to send for Mr *Norton* to advise in it, who came and did heartily further it, whereupon the Governour promised to write unto your selves, and propose the matter, which also I doe, and doe earnestly intreat your assistance herein. And I beseech the Lord to bow your hearts, and incourage you in promoting so good a work, so profitable for the furtherance of Religion, which to further in the best manner, I know is already the bent of your hearts, and your constant prayer and indeavour, and thus committing you, and all your weighty affaires unto the Lord, I rest

Roxbury this 23 of  
the 10<sup>th</sup> 1658.

*Yours to serve you in the  
Service of Christ.*

John Elliot.

A Letter









## To the Reader.



HO have occasion to make use of this Book, may please to observe, that the acute or long accent thus noted (a) signifies that the syllable over which it is placed is to be pronounced long, the rest of the words be short, till the like, or a circumflex do regulate the syllables following. Words of two syllables most frequently be not accented at all, being commonly of equal measure, and hardly mispronounced. Also, sundry times the prepositions in, with, for from by, &c. be set after the Substantives in the Indian and before them in the English, that so no harshness (this caution remembred) may sound in either.

Likewise sometime a phrase is used in the Indian, which word for word can hardly be rendred in the English; but then, and ever, care is had that in every sentence, and within the limits of every stop, the Indian doth truly answer the English. The Lord pardon, accept, and give successe, that this may be an help towards the spiritual good of Indian-souls.

So prays A. P.



Some helps for the  
**P** Olhihe Airenawetouwángash wutche Eànske-  
 Indians, shewing them how to improve  
 támbawg, Okkekóod múnганáúwaus ten auwárgan  
 their natural Reason to know  
 nêjek, arumbáuwe penauwuawunk wauhéan webe  
 the only true God, and  
 waugh wauwérhummat Mando Jehovah, quah wér-  
 the true Christian religion. First by  
 ramáuwe Christianáuwe routáowank. Negénne spe  
 leading them to see the divine Autho-  
 rity of the Scriptures  
 kretáflowunk wutche God wuskwhéganfh. Nésec-  
 Secondly by the Scriptures the divine  
 tetáuwe spe God wuskwhéganfh mândowáious wér-  
 Truths necessary to eternall  
 ramauwúnganfh queraúhikkamuks re míchéme kejá.  
 Salvation.  
 hijitawunk.



*Question.*

Nattoohtemáuwetooowunk.

*How prove you that there is a God?*

Oohgôaje korámen neh átta Mandonb

*Answer.*

Anasquetáuweten.



From the universal and constant agree-  
ment of all Nations, and persons  
wunk wutche wame arkées, quah skeetambáwg mit-  
in the world, who are not void of  
táuhkuk terre, owwánnak matta íáuwaióóguk wutche  
right reason and humanity.  
sompáio penauáuwuk quah renóowunk.

For the things which are grounded  
Wutche ai akquíiks chawgwunsh wekakontamoo-  
upon particular mens fancies  
awk skeje nanseéawk rénwawk róytammoungansh  
and opinions are not acknow-  
quah wárramawóytammoungansh matta wérramattau.  
ledged of all men, and are  
óomunks wutche wame renawawk, quah wegonge  
of en changed but this notion that  
ááflowunnamanóosh: webe (youh óóyámmoounk) neh  
there is a God is common to all men, nor it chan-  
Mandoo nánnarwee re wáme rénawawk matta ááflowú-  
ged by the changes of times;  
numóoanas spe ááflowunnámmoungansh quompíous;  
therefore it must arise from  
rèzouche youh paughke móuche songème wutche  
some light, which is common to all  
chawgun nowèta wequá-ai, teou nannarwe re wame  
rén-

men, and that light must be ei-  
 rennawawk quah youh wequa-ai pahke mouche nuk-  
 ther from tradition which hath flowed  
 quiddee wutche af-hittewunk wutche pommochawâ-  
 from the first parents of mankind to  
 ihli dawus wutche negonisek oushwâ wog rennawawk re  
 all their posterity from ge  
 wame nejek wuttan sew ûngannôoawk wutche ântseun-  
 to age who would not be  
 ganak, re ântûnganak, ouwannak matta fêperruwâ-  
 to their children in a matter  
 gup re nûkkrasloow ûngannôas rame ischâuw ûnganak  
 of so great importance; or from  
 terre wutchio rio shaiô shâramanwûganak; ux wutche  
 an inward light implanted in the minds  
 ramiôuk wequâai ramekêzekékôzzo ramee útteamopêtângua-  
 of all men by  
 moounganoo wutche wame rennawawk spe Jehovah  
 himself. And that such a light is in  
 nagum. Quah neh nenar wequâai útteamopêtângua-  
 every man naturally appeareth by  
 nau wame rennawawk renâmpaûwe; moukême spe  
 the fear that are in all  
 wêz-fassawungansh teous útteampê.ânguanau wame  
 men when they have done that which they know  
 rennawawk pôkkatche rehit chawgun waughtassoo-  
 to be evil, though no man knoweth  
 wawk matcheréwunk, mukko renna matta waugh-  
 and upon extraordinary  
 tamrôn, quah fke je chechége môncharawanûngu-  
 accidents, as Thunder, Earthquakes,  
 tush at arrêmuks, arra Pâddaquâhhum, Quequanah,  
 fights in the Air, blazing Sars,  
 nâzzenûnguottush kêsêfuk terre, squâ rug anîksak,  
 &c. which shewes that they know  
 &c. youh kakkoodumchâmo neh nejek wauânau  
 there is a power above the creatures, though  
 mouche milkissloowunk au fin keizhittishânnuk muk-  
 they see him not, who will punish sin  
 ko matta naûwah, ouwun bitch arroutâutak matcheré-  
 wunk,

and can do it when he will. And  
 wunk, quah óm uttrén hanrúkkeque roytaké. Quah  
 this is  
 youh mutche God Jehovah.

Secondly, from the beginning of all things.  
 Nézetatsúwe, waske noujaíitch wame siákqui ks,  
 that have a dependant being. For  
 teous uttahbénau rambatfen pummaíawunk. Wutche  
 the things which had a beginning could not be cause  
 ajakquiks teous noujaíiggishhanh, matta hom wáje  
 of their own being, for that which is not  
 pummaíawúnganoo, wutche ne matta pummaynook  
 cannot act, nor could any thing  
 matta hom rémanoo chaugun, matta hom chaugun  
 be before it was therefore it must  
 pummáio, askam pummáy nóshan, newutche paughke  
 have its beginning from  
 [môuchh] outahhèamo noujaíewunk wutche chaugun  
 some other cause which is without beginning  
 nowéta perrewawhjaioohittit teou matta outchinoh,  
 and therefore the first  
 [ mehchu noujaíewunk ] quah nè-wutche negonne  
 being and efficient cause of all  
 pummaya wunk quah kezhúwan waje wutche wame  
 other beings.  
 unkatagganakpum mayawúnganfh.

There was a first man, and a first woman and  
 Moh negónne ren, quah negónne kèrequabus, quah  
 a first in every kind of liv-  
 negónn rame wame achabwehittawunk wutche pum-  
 ing creatures, but that first man  
 pamanta jek kezhittishaunk, webe youh negónne ren  
 and woman those first of  
 quah kerequabus, quah yôujek negonniyek wutche  
 all kinds living  
 wame atchabrehittewúnganfh púmpamántejek  
 creatures could not make themselves  
 kezhittishan k matta hom kezhúwáwk hoggatúwáw-  
 therefore there was a first being, which  
 wo: negauche moh negonne pummáyhuad, youh  
 absolute and in dependent  
 funkaio [fambió] quah webe negamo tse wutchaió,  
 quah

and rests upon nothing that was  
 quah matta chetamssennómanah chaugun, nôh moh  
 before them all, and made them all,  
 a kam wâme nejek, quah kezhu wushan wanne wame,  
 and upon whom all other beings  
 quah sikeje youh wame kattâggansh pummâyawû-  
 depend. And this is  
 gansh korchetâmsenak. Quah youh atta God Jehovah.

How can you know that there is a God, seeing  
 Ob: Ten kôn kuttawâuhstawn ne atta Mando maetax  
 you never saw him, nor can see him?  
 kekenâuwah, matta hôm nauwo?

I know I have a reasonable  
 An. Nouwâuhstawn no wadjânaman penaunâuwe  
 soul, though I never saw it, nor can  
 mittachonkq, mukko matta ne nauwah matta hôm  
 see it. The soul were not a spirituell  
 nauwo. Mittachonkq matta hom rashawrândowe  
 substance if it could be seen with bodily eyes,  
 pummâyawunk hôm nauwit spe hoggâuwe skesuks,  
 and so no soul In like manner were not a Spirit  
 quah riò matta outachonq. Rio God matta rashau-  
 if he could be seen with bodily eyes and so  
 wandoo, om nauwit spe hoggâuwe skesuks; quah rio  
 no God.  
 matta Mando.

But no man can fully know  
 Ob: Webe mata howan nowêta hom tabâre wauhtawn  
 Gods nature, therefore no God?  
 Jehovahrièwunk [arândoit] nègouche matta Mando?

It followeth not for an  
 An. Youh matta nôskommôenah, wutche wômar-  
 inferior nature cannot fully understand  
 remûggeree arumâuit hommatattabâle wâuhstawn  
 the things of an higher and more excellent  
 aiakquiks wutche shâramûggesece quah arwenûgesece  
 nature, then it self. Beasts  
 arrumbaûit, aûse nâgamo hoggunk. Oppiishamok  
 cannot understand what man is, much  
 hommatta wauhtâwounau chawgun ren atta share ok-  
 kôfissê

lesse how to plant and govern Com-  
 kôssisse ten réokkechan, quah soudamotâûðan korta-  
 mon-weales or to become learned  
 soðdomoûngansh; ux koodamanchan wnskwhegana-  
 or say over the Seas, &c. For  
 kre, ux seboghômman akkômmuk kathans, &c. Wut-  
 these things exceed their  
 che yous aiakquiks [remuks] árrookawâuwâunk ne-  
 capacities in like manner man seeing  
 jek waúhtammawúnganoo rio ren nauwun ewo  
 himsele to be made of a more noble nature  
 hogga kezhean wutche arwenúguot arrumbâuwunk  
 then beasts, and that not of  
 aúsinre oppishimmok, quah youh matta wutche  
 him selfe, must needs inferre that he  
 nagum hogga, paubkemoushe pakadoowun ne hô-  
 who made him superiour to beasts, he  
 wan kezhuwus uwaio arrôokawah oppishim, ewo  
 no lesse above man, then man is above  
 aúsinre arrôokawah renôok arra ren arrôokawant  
 beasts; and therefore that the full knowledge  
 oppishshim; quah nègouche ne tabâio waubtauwunk  
 of his nature  
 wutche uwio arrandoit [árrumâuwunk] aúsin  
 exceeds mans capacity  
 errôokawah renna kitchshantâmmoowunk.

Are there many Gods? or is there but one.

Q. Shâraog Mandôak? ux webe átta papâsagunn wah  
 true God?  
 wèrramat Jèhovah?

There are not many Gods, there is only one

An. Matta sharaou Mandoak, atta webe pâsuk wah  
 true God.  
 wèrremat Mando Jèhovah.

*How do you prove that there is but one true*  
 Q. To gouje korámen ne webe pásuk wáh werremat  
 God?  
 Jehovah?

*Because the reason why singular*  
 An. Wutche waiáiewunk tohódje nanfáiewok  
*things of the same kind are multi-*  
 éiakquiks wútche anféjekmuche nenar kokkóodith-  
*plied is not to be found in the nature*  
 ahawk matta mis kommauwatoán r me arumbáu-  
*of for the reason*  
 wunk arádoit] wutche God; wutche wajai-wunk  
*why such like things are multiplied is*  
 tohódje arfóauk aiakquiks kokkóodithhéauk atta  
*from the fruitfulness of their causes*  
 wutche hokkiflégowunk wutche wajaiwunganooas:  
*but hath no cause of*  
 webe God matta outáhe wajai-wunk wutche  
*his being, but is of himself*  
 uwáio pummaíewunk, webe wutche nagum hogga  
*therefore he is one.*  
 negóuche papafáun.

*Because singular things of*  
 2. Newutche nanf íoaks aiakquiks wutche  
*the same kind when they are multiplied, are*  
 nenar arak nantféjek kokkóodithshahettit, chabif-  
*differentiated among them selves by*  
 fol éawawk yaráuwe nágamáwo hoggáuwo wúche  
*their singular properties; but there*  
 nejek nanféas artumbauhittaw ungansh webe muche  
*cannot be found another God differentiated*  
 hom matta skóvah unkatak Mando achabizéan  
*from this by any such like properties.*  
 wutche jóuh spe chawgunsh arráius achabifléwün-  
 ganish [arrambámuk.

3. Nèwutche



Because its proper to God  
 3. Nē wutche webe mohtantammim re Jehovah  
 to do whatsoever he willeth; if there were many Gods they  
 uicēin hanharroytaks, hom sharehit Mandoak hom  
 might will contrary things, and one might be hindered by  
 opperreworrantammock, quah nejek hom wowotain-  
 another, so that he could not do what he  
 hittawawk iēan chawgun rio matta hom ie kēddau-  
 would, which can not stand with the Omni-  
 werētteou hom matta toukranah weche wame kēiz-  
 potency and nature of God.  
 tauwunganuk quah arrandoit Jehovah.

But may there not be many Gods: yet so that  
 Ob. Webe kom matta šbāraog Mandoak: narratio ne  
 one as the chiefest and greatest of all?  
 pasuk negónquassik quah ouššewe kerik wutche wame?

No, because the first being must  
 An. Matta, wutche negónne pummá: huan pauke  
 be absolutely Supreme  
 mutche nágamo utse oušewe quonunguoso [sqon-  
 because he dependeth upon nothing, he is  
 guoso wutche matta rāmbatšēnno chawgun, mutche  
 not upon any person but is sufficient to  
 matta howāne kēcheramšēnno webe wame tabbaio re  
 him selfe and to all things; and al  
 nágamo hogga quah wame re aiak quiks; quah wame  
 things depend upon him that which is not  
 aiak quiks rāmbatšēnno ē rik q' chawgun nowēta matta  
 absolutely the self and above all  
 nágamo utse negón quassik quah arroukāsšo wame  
 cannot be God  
 matta hom Jehovah.

Because the Essentiall pro-  
 2. Wutche Māndowābus pummáyāwous árwe-  
 petries of God are such as cannot be  
 nu: quēšcūnganš Jehovah neārious ar matta hom

given to any more then one.  
meritonoush unkatagganak re ause pasuk.

What are these Properties which are  
Q. Changunsh yons arwenunguesoungansh teous mon-  
speculiar to God alone?  
tantaminoush Jehovah wabe ise?

There are many I shall instance in three which include  
An. Pharitchch' nen swanch mishom teous minna-  
the rest.  
mok únká ággansh.

That all perfections are  
1. Neh wame arwénunqúesoungansh utámous  
in him originally, and eminently as in  
rame ewo negónne, quah wuna shí auwe arh' rame  
the first cause, from which heaven and earth  
negónne wajaiewunk, ten wutche kesukq' quah óhke  
and all things in them receive  
quah wame ajakquiks rame nejek uttúmmónmok  
what soever good they have that all  
nauweta cháwgun warréguk uttábéhit neh wame  
perfection are in  
árwejanunguesoungansh uttámous rame Jehovah  
infinitely the reason why the  
wame árroukawáwe wajaiewunk to hodie pumma-  
being and goodnesse of all  
yawunk quah wurrégowunk wutche wame kéi  
creatures is limitted is because the  
higwushannak sachwhúngankáuwo,atta wutche wai-  
cause whereby they exist hath communicated  
iewund spe teou poummaíomúauk maugamous  
so much to them and no more, and  
youche re neiek quah matta wunk, quah  
hath made them capable of so much  
kéi heous neiek tabe attumminámmín youche  
quah

and no more, but receiverh not  
 quah matta wunk, webe Jehovah matta attum.  
 any thing from another, but is a Spirit  
 minúmmo chawgun wutche úkítak, webe Rash.  
 living in him selfe, or  
 sháuunk pómpemantammin nagamo ewo terre, ux  
 of himself therefore God is not im-  
 nagamo utse negauche Jehovah matta sachwhan-  
 mitted his strength is infinite  
 gankáwo ewo milkísewunk) wame arrôukassómo  
 whatsoever he willeth he doeth in heaven and earth  
 hanharróytaks úttercen kesukuk quah okkêak-terre  
 his knowledge is Infinite he know-  
 ewo wéwaughtáu wunk wame arrôukassómo waugt-  
 eth all things; he heareth all the words,  
 táun wame aiakquiiks; padak wame ruwáuwun-  
 and he seeth all the works of  
 ganfh, quah wonaumen wame reúnganfh wutche  
 all men in all the world his Goodness  
 wame renouh wame mittáukuk terre, ouraiéwunk  
 is Infinite he is exceedingly good, he goes beyond all  
 wame arrókassó no oufsewerrege, arrôukan wame  
 in goodnesse he doth good, towards  
 wahwó: regewúnganak terre wauhwererê it rak'que  
 all creatures, the presence of God is  
 wame keisheaus-hánnak, tañterêit Jehovah wame  
 infinite, he is every where in all the world filling all  
 arrôukassó no wampsin wame mittauk remáffen wame  
 places, and goes not from place to place, as doth  
 ahapámmuks, quah matta ahantse aú, arra rehit  
 the creatures his life is  
 keizhúitíánnak uppomantamnewunk wame arroú-  
 infinite, he is Eternal, without beginning,  
 kássómo, ewo mûche Micheme, matta nenúj. alous,  
 and without end.  
 quah matta cakquino.

That the true God is perfectly  
 3. Neh wauh wérramat Manduh mûche ionks

wa -

blessed in himself, All sufficient of himself,  
 wawerrehea nágamo utse, Wame tabaio nágamo  
 he needs not supply from an  
 utse, matta queráuhik quo áirananamánuetounk paí-  
 other, For,  
 uwutche, Wutche,

He knowes all things at once  
 1. Waughtunk wame aiakquiiks, passukutte  
 and together in a l the world, with ut  
 quah nappe wawa mittaukuk terre, matta keke-  
 discourse by the infiniteness of  
 tokáuanak terre, spe wame arroukawáiwunk wutche  
 his Essence.  
 two Pummayawuk.

He willeth most freely whatsoever  
 2. Wórrantámmo outsewe narraíwe chawgun  
 is good, and so perfectly that whatsoever  
 ne weta warreguk, quah asonkkáioawe neh chawgun  
 he willeth is good so farre as he  
 werrantámmo muche warreguk, rikqueque anóy-  
 willeth it, and because he willeth it, For  
 tak, quah wutche warrantámmen, Wutche Jeho-  
 is simply and Is finitely good.  
 yah saíoo quah wame-ariókowauwe werrego.

How do you prove that heaven and earth, and  
 Q. Ten hom wutche korá n n neh kesuk quá á á be, quah  
 all things in them have th Originall  
 wame aiakquiiks wame nejek outábben in noujiewunk  
 of their being from  
 wutche nejek pummayawungano wutche Jehovah ?

Ths followe h from what  
 An. Yowh nòskonsóno wutche chaw-  
 was said before, f r we have provid  
 gun arwamacup negónne, wutche ró ramana-  
 that God hath his being  
 nas neh Jehovah utse ewo pumu áyawunk  
 of his selfe, and is but one: the afore al  
 nágamo utse, quah webe pasuk: negauche wame  
 unk

*Postscript.*

There might have been much more printed, concerning the progresses of this work amongst the *Indians*, certified in other letters sent from *New-England*, which would be too tedious to insert, only the Corporation established here think fit, that the following Certificate lately received (which gives an account what proficiency two of the *Indians* now at the University in *New-England* have made in their learning) be printed, which is as followeth. (*viz.*)

*August 18. 1658.*

These are to testify to all men to whom these presents may come, that two of the *Indians* that are trained up at the Grammer-Schoole in *Cambridge* of *New-England*, whose names were *Caleb* and *Joel*, were called forth upon tryall at the publick Commencement before the Magistrates and Elders, and in the face of the Country, and thereupon very little warning gave good contentment (for their time) to them that were present, being examined by the President of the Colledge in turning a part of a Chapter in *Isaiab* into Latine, and shewing the construction of it so that they gave great hope for the future of their perfecting.

Witnesse

*Charles Chauncy,*  
President of *Harvard*  
Colledge, in *Cambridge.*